BALAAMS BETTER WISH.

Delivered in a

SERMON

BY

WILLIAM ROSE.

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PROV. 14. 32.

The wicked shall be driven away in his wickednesse, but the righteous hath hope in his end.

MAY 8. 1647.

I Have perused this fruitfull, and profitable Sermon, on *Numb.* 23. 10. and judge it worthy to be printed and published. JOHN DOWNAME

LONDON,
Printed by *R. L.* for SAMUEL MAN, at the signe of the SWAN in *Pauls* Church yard. 1647.

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To the Right Worshipfull Sir *EDMOND BACON*, Knight and Baronet.

Right Worshipfull:

IT pleasing GOD in a gracious dispensation of mercy to lay his hand of visitation upon me, so as I have been disenabled to that publike function of the Ministery, to which I am set apart: I boldly adventured on this more publick course, willing to give some testimony of my desire to do my GOD the best service I was able, though with the hazard of mine own repute, being never such as I fear to be a loser. May it please my good GOD to accept of these my weak endevours, whose glory, and his Churches good be ever my ayme: and may you daigne them a gracious patronage, for the unweighed censures of the many, I passe not much. Mine own sickneſſe first pitched me on this subject, and while I considered your body so enfeebled through infirmities, and your many years, the two most certain fore-runners of approching death: it emboldned mee to tender this Dedication; hoping you would willingly entertain such a wish, and make it yours. The ship that draws water but at one leak may be repayred, but when it breaks

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in on all sides, it threatens speedy wrack: when the crazed, aged body is become [a] *a living sepulchre, it portends the grave is neer. We are at best but of* [b] *a days continuance: and you by the blessing of GOD have lived to the evening of age, to the Sun-set of mans life, it is now high time to think on sleep, and making your bed in the dust. I am confident, diviner thoughts have long since deaded your affections unto the world. Length of days,* [c] *the cleerest witnesses of wisdom have given you experience of the Wisemans conclusion,* Vanity of vanities: *and you who in your yonger years have had a care to live well, now make it your chiefe to dye so. It is not the thought of your end will draw it neerer, nor the meditation of death will one minute shorten your life: if so who might not feare a publick* odium, *that should move you to such a thought? For You,* [d] *who by the goodnesse of GOD have lived so generally beloved, cannot dye but much lamented, though there be neyther solemne Funerall to rayse the pomp, nor mourning women,* [e] ut quæ conductæ plorent in funere: *Your endeared friends, the poor whose wants have been by You relieved, and widows will make lamentation. In that desires cannot prolong your days on earth, here shall be my* Amen. *When the set period of your life is come, may you lye down in comfort, rest in peace, arise to glory, be happy to eternity.* So prays

Your worths true honourer and

humble servant in Christ,

William Rose.

a ἔμψυχον τίνα τάφον. Lucian.

b ἄνθρωποι ἐφήμεροι. Plut. ad Apoll.

c ἀμέραι δ' ἐπίλοιποι μάρτυρες σοφώτατοι. Pind. Olym. Od. 1.

d *Deus amorem viri quem diligit in animos hominum dignanter resudit,* Malm. de reb. gest. Aug. lib. 4.

e *Horat. de art. Poet.*

BALAAM'S *better Wish.*

Numb. 23.10.

Let mee dye the death of the righteous, and let my last end be like his.

THe LORD being now about to settle *Israel* in the land of *Canaan*, the lot of their inheritance, which he had entayled upon them by promise to their father *Abraham*; their Prince, and Priest, *Moses*, and *Aaron* for tempting the LORD at *Meribah*: and the whole number of the men of strength for their infidelity must not take possession: so he wears them out by long journeys for forty yeers in the Wilderneſse, and consumes them by fatall wars, while they were wasted. Yet to make his word good to their posterity, hee drived out and destroys the *Amorites* before, *Sihon* and their King, with *Og* the King of *Bashan*: their army coasting about the Wilderneſse, did now verge upon the borders of *Moab*. *Balaac* being somwhat surprised with feare, as successe strikes dread into the hearts of adversaries, casts about to secure himself. Poore man had he been quiet, he might have been secure, but his feare which made him forecast to prevent, might betray him to a future ruine. The LORD had not said it, *Israel* had no commission signed against *Moab*: but if he will oppose himself an enemy to them, he may justly provoke GOD, and them against him. Hee sends to the *Midianites*, with whom hee was in league to consult for their future safety. Who together sent Elders with the Ambassadours of *Balaac* to *Balaam*, on whom they so doted, as if he had commanded the power of Heaven, and could curse and blesse whom he pleased. Foolish thoughts, the mannage, and order of

men and their affairs is from no other but from the wisdom, and order of an eternall providence: who giveth victory to some, and layeth the honours of other in the dust. Who is pleased to reveal the purpose of his proceedings to particular men, which neither yet are principalls in the successe, nor any way carry on the designe, though he gives them to foreknow the event. To *Balaam*, GOD gives to foresee the happy and flourishing estate of *Israel* under the grace of divine protection, and their successe ordered by Heaven, which caused him to break forth into this pathetical peroration. *Let me dye, &c.* The wicked man (as wicked men may have) had good words in his mouth, the Wizzard had a good wish, I dare joyn with him in his prayer, praying it may be with a better spirit and affection. My hearty desire to Heaven shall be, when I shall have accomplished as an hireling my dayes, and shall return unto my dust, I may dye the death of the Righteous: in the mean time the LORD grant mee the guidance of his grace, I may so live, that my last end may be like his. The text presents us with *Balaams* wish concerning his end of this present life, and the happinesse of his future being. When we shall have premised something of this *Balaam*, what hee was, and a word or two of the phrase of speech, wee shall fall upon these three mayn quæries of the text. 1 Who is the righteous man? 2 What is the difference between the death of the righteous and the wicked? 3 The ultimate end of either, which will fully discover unto us the reason, and cause of this his desire.

1 To derive his pedegree, to describe his country, to descant on his name were but a dry discourse, which would have more of pomp then weight, more bulk then substance. I shall onely touch at his condition to term this *Balaam* a Prophet is a better character then the Scripture yields him, which entitles him at best but a Divinour, a term admitting a worse sense. The *Hebrews* say he had been a Prophet, but the ambition of preferment lost him the honour of prophecie, and hee was now onely a Divinour: and so they apply to him that Proverbe, *The Camell seeking horns lost her eares*: the Glosse says in plain terms he was a Magitian, and did foretell things by the ministery of the Devill. That hee spake here Prophetically it cannot be denied, but that was by an especiall

clall a dispensation for the present, which proves him no more a Prophet then the act of speech did prove his asse a man though once he spake more reason then his master. Nor does it conclude him such that GOD ordinarily revealed himself unto him, and put words into his mouth, who may, and doth make known his truth by b wicked men. The phrase of Scripture may seem to put a difference between them who were not, and them who were the Prophets of the LORD. When it speaks of the first sort it says, *and the LORD came to* Laban, *and the LORD came to* Abimelek, *and the LORD came to* Balaam. When it speaks of the second sort it says, *The word of the LORD came unto them, thus saith the LORD, the hand of the LORD was upon me*, This may in part satisfie, but the discovery of his affections shew him wholly vile. At the first time he was sent for by *Balaak*, he refuses to go, it was well yet hee would not stirre ere GOD would signe him his Commission. The King not here resting (as it is no easie matter to satisfie fear, and jealousie) sends again the second time, Larger proffers are propounded, and the promise of great promotion to him c *Who loved the wages of unrighteousnesse*, was a sharp spur to set him forth. The Kings countenance, Court honour, on his own terms, over-weighed his ambitious affections, and wrought upon his covetous desires: *to run greedily for reward*, *Jude* 11. which hee conceals, and it must rest whether yet the LORD will give him leave to go. Did he think him changeable in his counsels? or could he imagine to move GOD by an importunity to abet his iniquity? had his heart been right with GOD as he would pretend, he would never have tempted him the second time, after so clear an intimation of his will, and purpose: it is no piety to tempt GOD by an importunity to what he is not willing: but when hee gives a flat denyall, it is high temerity there not to cease. May my corrupt affections be ever silent while my soul utters it self unto my GOD. Lest they prompt mee with unjust desires, which may neyther stand with his glory, or my good. May a religious feare ever bound my petitions, that GODS grant may be a free act of grace that hee gives mee not, nor permits me in his anger what in his gracious pleasure hee would deny. *Balaam* would wrest a

a *Dispensative contigit illi sermo non pro merito sed pro tèporis opportunitate.* Bal. Proem. in est.

b *Prophetæ dæmonum nonnunquam vera dicunt quæ tamen non propriè ab ipsis, sed potius à Spiritu Sancto profiscuntur.* Aquin. 2. 22 q. 173. art. 6 conc.

c 2 Pet. 2. 15.

grant, and go hee shall, GOD permits him: but how hee was thereat offended is evident, in that he would rather work a miracle, and open the Asses mouth then there should want one to reprove the masters madnesse, and when *Balaam* came thither, what ever his heart was, there was a spirit that moved his tongue, [d] and put words into his mouth other then which hee could not utter. Nothing pleasing unto the King, or which might much implead him upon his promise, [e] *Josephus* frames *Balaam* this excuse to *Balaac*. Thinkest thou that it is in us so oft as we speak the fates what we will say and wherein we will be silent, who are inspired with the Holy Ghost: which utters what words and oracles it pleases, wee not knowing or thinking of them. Who so soon as he enters into our breasts, there remayns nothing of ours there. The last words must be laid hold of, because I perceive them a setled opinion in after times, which the founder Fathers opposed. Some say [f] (says *Basill*) that the divinely illuminated do prophesie their humane soule being swallowed up of the Spirit, but it abhorreth from the professed truth, and goodnesse of the divine presence, to make him a mad man who is inspired by GOD. And when hee shall begin to be filled with divine Oracles, that then he should be out of his own wits.] What is there such an antipathy between a man qualified by the Spirit of GOD, heavenly endued with those rare and excellent gifts of knowledge, and understanding, and between divine inspirations, that he must be wholly emptied of the former, that the latter may be infused? Must the Oracles of divine wisdome be uttered by men beside themselves? Does the eternall wise GOD so provide for the salvation of his people, that the sober truths of heavenly knowledge must be preached by mad men? they spake not themselves but *as the Spirit gave them utterance*, *Acts* 2.4. yet not what they understood not. [g] How is it then a prophecy? I can allow it of *Caiphas* whom yet I will not so readily grant to be a Prophet, though as high Priest hee spake prophetically. Who as hee spake not of himselfe, so neither understood hee the burden of his Word. His minde meditated on one thing, the Spirit intended another: [h] hee thirsted for bloud, and thought on murther, while hee prophecied of the grace of our Redeemer. But wee, sayes

d Chap. 22.25.

e *Antiq. Jud. lib* 4.6.6.

f *Procem. in Jes.*

g *Prophetia primo & principaliter in cognitione consistit secondario autem in loquutione.* Aquin. 2. 2æ. q. 173. art. 1. concl.

h *Dum crudelitatem necis appetiit redemptionis gratiam prophetabit.* Greg. Mor. 23.

fayes the Apoſtle, *have a ſure word of prophecy as a light ſhining in a darke place*, 2 Peter 2. 19. and therefore Saint *Paul* calls it φανέρωσις, an illumination or *manifeſtation of the Spirit*, 1 Cor. 12. 7. I read of an Idoll in [i] *Plutarch* who was called *Carmenta*, her Worſhippers *Carmentæ*, the deduction of the name is a fit expreſſe of ſuch fool Idolaters. The Devill by objecting phantaſmes may elude the underſtanding, and diſtract the rationall faculties: but the good and wiſe GOD works not ſo. What *Hoſea* ſpeaks, *the Prophet is a fool, the ſpirituall man is mad, Hoſea* 9. 7. *Ezekiel* explains it, *that prophecy out of their own hearts, fooliſh Prophets that follow their own ſpirit and have ſeen nothing, Ezek.* 13. 2, 3. Such Montaniſing mad Enthuſiaſts that pretend to divine inſpirations the World hath known (that I may not ſay this age hath) too many. I grant ſome Prophets might be in an extaſie and rapture at the admiration of divine revelations. But there is a [k] twofold extaſie.

i *Quæſt. Rom. qu.* 56, *Carmenta quaſi carens mente.*

k *Fuerunt prophetæ in extaſi non in extaſi mentis*, Epiph. l. 2. tom. 1. hær. 48.

1 From the outward and inward ſenſes, the minde remayning the more enlightned, the more the ſoul is abſtracted from ſenſitive objects: [l] as ſhe is more full in her devotions: ſo the more free for divine inſpirations.

2 From the minde it ſelfe when it underſtandeth not, [m] ſo never were they in an extaſie: but did utter all things [n] with firme reaſon and underſtanding, and ſpake from the Holy Spirit with a perfect minde, and body. So that I ground not ſo much on the ſpeech of this wicked man, as his after advice proves him full. Who ſeeing enchantment failed, and divinations could do nothing: *becauſe GOD had beheld no iniquity in* Jacob, *nor perverſneſſe in Iſrael. Numb.* 22. 21. [o] counſelled *Balaac* to tempt them by the *Midianitiſh* women to commit fornication. And if the opinion of the Antiquary ſeems too light, it may have allowance from that of Saint *John* to the Church of *Pergamus*, *I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of* Balaam, *who taught* Balaac *to caſt a ſtumbling block before the children of Iſrael, to eat things ſacrificed to Idols, and to commit fornication*, Revel. 2. 14. For which wicked advice of his, when God ſet *Iſrael* upon the revenge of *Midian*, this Divinour as hee ran for the wages, ſo hee had full paid the reward

l *Conticeſcant mihi omnia anima mea ſibi ſileat.* Aug. Med. c. 37.

m *Non excidebant mente prophetæ.* Orig. hom. 6. in Ezek. 16.

n *Epiph. ubi ſupra.*

o *Ioſeph. ubi ſupra.*

of Iniquity. *They killed* Balaam *the ſon of* Beor *with the ſword*, *Joſhua* 13. 22. where wee will leave him in his unhappy end.

Though the originall runs in the future tenſe yet is not to be interpreted as a prophecy that ſo it ſhould, but as it is tranſlated in the ſenſe of the optative mood (which the *Hebrews* wanting expreſſe deſires in the future of the Indicative) ſignifying a wiſh or deſire that ſo it might be, To dye is Heavens heavy doom upon the ſons of *Adam*. An unrepealable Statute hath paſſed for it, ἀπόκειται τοῖς ἀνθρώποις, *it is appointed for all men* (without any limitation) *once to dye* *H.b.* 9.27. Other are the limits and bounds of nature, other are the extraordinary ways of working with the Almighty. He may if he pleaſe diſpenſe with this law, as hee hath done by *Enoch*, and *Eliah*: and there ſhall be a more generall diſpenſation for them which ſhall be found alive at the laſt day. *We ſhall not all dye, but we ſhall all be changed*, 1 *Cor.* 15.51. Which change ſhall be anſwering to a death, though without any reall ſeparation of the ſoul from the body. Which I ground

1 On the term uſed by Saint *Paul*, οὐ κοιμηθησόμεθα, *Wee ſhall not lye down to ſleep in the duſt*, *or wee ſhall not dye*, as it is rendred, which imports a diſſolution of ſoul, and body.

2 On that circumſtance of time in which this ſhall be done, *in a moment in the twinkling of an eye*, ἐν ἀτόμῳ *in an atome*, an unconceivable inſtant of time. Which I take to be an after copy of *Adams* condition, had hee retained his innocency, he had been tranſlated, not knowing death to a bleſſed immortality, but he fayling in his obedience, conſiderable not onely as a perſon, but as the nature of mankind, all tranſgreſſed in him. p ἐφ' ᾧ πάντες, *by one man, and in, and by the one ſin of that one man, all men ſin and dyed.* So that as no man can acquit himſelfe from the contagion of his unrighteouſnes, nor yet from the guilt of perſonall practice: q So none may expect to be exempted from the penalty due thereunto: no not the righteous man who is now to be conſidered of.

p Rom 5.12.

q πάμπαν ἡμῶν οὐτις ἀνὴρ ἀνιγήσεται, Simon.

צדיק ſignifies to be right בעיני העם הזה כי צדיק הוא, 1 *Chron.* 13.4. *And this was right in the peoples eyes*, it did pleaſe them, or they did approve of it: ſo the righteous man is hee who is right in the ſight

of

of the LORD, he pleases GOD, and hee approves of him: *For the righteous GOD loveth righteousnesse, his countenance doth behold the upright*, *Psal.* 11.7. Hee looks on him with content, as we eye the things we love with delight.

2 It signifies the perfect man, Whom that wee may the better describe wee must lay downe a rule of perfection, according to which wee are to judge of him. GOD being only wise, and good, and all perfection, that absolute *Idea*, must be in a [r] conformity unto him, this conformity wee held by the vertue of the Image of God stamped upon us in our creation, so long as wee kept that Image undefiled, and undefaced. For the modell of our nature, we were holy, and just, and good: but soon was this happy condition forfeited by our disobedience, and there followed such discrasie in our intellectuall, such disorder in our practicall faculties, that we could neither know, nor will, nor doe, those things which were of God, who in his gracious goodnesse that hee might repaire this unhappy losse, gave us his Law a cleere *manifesto* of his [s] perfect will, that in our obedience thereunto, we might recover our holinesse, and reforme our lapsed nature by a rule of righteousnesse: a Directory for the ordering of this present life to future blisse and happinesse, mans desirable end. *The Law of God is perfect, converting the soule*, *Psal.* 19.7. על תכלה The summe or perfection of perfection, *Psal.* 119.96. Thus having found the rule of practicall righteousnesse, for my Text leads not to speake any thing of imputative, we must apply mans actions thereunto, that so from his agreement therewith, we may discover the righteous man, *Blessed is the undefiled or perfect in the way that walketh in the Law of the LORD*, *Psal.* 119.1. this man from the manner of his conversation, God himselfe in *Job* briefly describes *The perfect and upright man is he who feareth GOD*, and escheweth *evill*, *Job* 1.8. He feares, honours, loves and serves GOD; and shuns, and avoids, whatsoever comes under the notion of sin: these two turn ever one upon the other, Yee *that love the LORD hate evill*, *Psal* 97.10, [t] the hatred of sin is the best argument of our love to GOD. And no other testimony can we yeeld of our love to him, if we neglect to heare his commandements; and where may we better learn the love

r Mat. 5 48.

s Rom. 12.2.

t *In odio mali dilectio boni comprobatur*, Arnob. in loc.

love and service of GOD then from his Law, for as it is necessary serve him we should; so considering how disinabled we are in all our faculties, it is not fit we should tak upon us to determine *de modo*, and state that service, lest not knowing to doe what we ought, we dishonoor him in our honour of him, or set up an Idol of ἐθελοθρησκία, will worship, which the Lord will not approve of, who as it is most meet, will be served as himself e pleases, again, *the knowledge of sin is by the Law, Rom.* 7. which in the nature of an exact rule, shews both what is streight and what is crooked: Sin being nothing else [u] but as it were to passe the line, to transgresse that rule of equity, which is the bound of all our actions. According to this Law the righteous man regulates himselfe in an universall, constant, full and finall, obedience. 1 He loooks to all and every precept. *I love all thy commandements, and all false wayes I utterly abhor, Psal.* 119. 128. 2. He hath not heats of Religion but is constant in his practice: he worketh righteousnesse at all times. 3 He takes the commandement in the full latitude and extent, and looks to the letter, and to the life of the Law. 4 He continues and perseveres in this obedience unto his end, perfecting holinesse in the feare of God. Which end will discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not, *Mal.* 3. 18.

u *Peccare est tanquam lineas transilire*, Cic. Paradox.

Which we come to state the difference of the death of the righteous and the wicked: the maine thing the Text drives at, wherefore I passed the other more briefly, as taking them upon a firme supposall cleerly granted, this will discover the very soul of the desire, and the height of the blessing of *Balaams* wish. The carnall eye will scarce discerne the difference, for as dyeth the wicked, so dyeth the righteous, as dyeth the foole, so the wise, *Eccles.* 2. 15. that is the end of all, natures debt must be discharged by a dissolution, and a generall guilt of sin layes all under an equall forfeiture, *Death passes upon all men in that all have sinned, Rom.* 5. 12. So that death following ever upon sin, and both of them being as generall as humane nature: we must finde some speciall difference. Hath the righteous man a better death? but yet it is as questionable which is the best. [x] *Iulius Cæsar* on all oc-

x *Suet. in vit.*

occasions, when he little thought his own end to be so neere, even the night before he was slain in the Capitoll, prefers a sodain death. [y] *Augustus* calls it εὐθανασίαν, a good death, where the [z] sodainnesse takes away the sense of dying, and these two great *Cæsars* according to their desires, the last of them not violent, yet both of them had a sodain death: this, they say, he prayed against, that he might dye [a] neither a violent, nor a sodain death, which was promised to the Israelites, to be sure, this might be a wicked mans end: how sodainly doe they perish? *they goe down quick into hell, Psal.* 55.15.

The Moralist thought to dye well [b] was to dye willingly, and [c] such a death was to be wished, as was without the feare of death. The good man may with *Moses* on the top of *Nebo*, even see the Land of blisse, yet be loth to depart: the wicked may without any comfortable assurance of Gods favour, without any ravishing apprehension of future happinesse, and joyes after this life, be willing to leave the world: the very troubles and misery he may here meet with, may move the man with the burthen at his back, to call for death and to embrace it, [d] hoping that may put an end to all his evills, of which otherwise he cannot apprehend how to be acquitted, for there *the weary be at rest, Iob.* 3.17. *Therefore they rejoyce exceedingly, and are glad when they can finde the grave, vers.* 22. when the sorrows of death may compasse about the good, and they may finde trouble and heavinesse, *Psal.* 116.3.

1 From the pangs of death, which that expresse of humane feare speaks in my Saviour. *Father, if it be possible, let this cup passe from me.*

2 From the conscience of their own infirmity.

3 From the feare of divine judgements, at which the Prophet trembled, *Psal.* 119.12. Good *Agathon*, death approaching, being somwhat troubled, his friends about said unto him, *and dost thou father feare?* to whom hee replyed, [f] *I have endevoured to keepe the Commandements, but I am a man, and how know I whether my workes please God: for other is the judgement of God, and other the judgement of men.*

Some may thinke it a happy death to depart in a full age, in a calme,

y *Idem in Aug.*

z *Vbi moriendi sensum celeritas abstulit.* Cic. de am.

a *Nec morte violenta nec immatura quod Israelitis promissum fuerat.* Grot. ex Gemara.

b *Bene mori est libenter mori.* Sen. Epist 61.

c *Optanda mors est sine metu mortis mori.* Sen. Trag.

d ἀπὸ μοὶ θανεῖν γένοιτ' οὐ γὰρ ἂν ἄλλοι λύσις ἐκ πόνων γένοιτ' οὐδ' ἅμα τῶν ζ. Anacr.

f Doroth. doct. 2

calme, quietly upon their beds, with their friends about them, to have a solemne Funerall, an honourable Interment, a stately Sepulcher, all these may a wicked man have, when the good by some unhappy accident may be taken off, the waters may swallow him up, or the beasts devoure him, the indiscriminating sword of the enemy, or the noysome pestilence, common calamities may sweepe him away, the fury of persecution may uncaske his soule, yet this makes not the end of the one happy, or the other wretched, the Divine must give us some more reall difference.

1 The wicked man departs this life in the displeasure of the Almighty, he laboured not to please him while here he lived, and he must not looke to dye in his good pleasure, he would live without Law, and he must perish by the sentence of the Law, he may expect no mercie at his death, who contemned mercie while he lived, if he hath [m] no bands in his death, he hath no comfort, having no hope to rest upon, but what an evill life can afford, which ever ends in misery, if he be taken away in his green years, yet his sins are ripe, if he hath filled his dayes, and lives while he be an hundred years old, he shall be accursed, *Isay* 65.20. *He hath heaped up wrath against the day of wrath*, and God takes him away as with a *whirlewinde*, both living, and in his wrath, *Psal.* 98. 9.

m Psal. 73. 4.

2 *The wicked goe down into the inward chamber, or the closet of the chambers of death, Prov.* 7. 27. that dungeon or prison where they are fast locked up in misery and iron, *reserved in everlasting chains untill the judgement of the great day*, *Jude* 6. the Prophet sayes, *they goe down into hell, Psal.* 55. the second interpretation of שאול is there in chiefe, their grave is hell, not onely the outward courts, but the very depth of hell, *Prov.* 9. 18.

3 *The grave hath dominion over them*, *Psal.* 49. 14. They sold themselves slaves under sin, and now death hath power over them, the first transmits them to a second death, and eternall misery, the worme doth not onely feast upon them, but מות death feedeth, or banqueteth upon them, and is never satisfied nor they consumed.

n *Nec mihi mors gravis est posituro morte dolore.* Ovid. Metam. 3.

4 They have not rest in their death, [n] that which men looke upon as the end of troubles is to them but the beginning of misery,

the

the soule of my Lord shall be knit in the bundle of life, but the soule of my Lords enemies shall be in a sling, 1 *Sam.*25.19. The soules of the enemies of God, as in a sling are ever restlesse, their good things are at an end, their Sun is set, and a darke night over-spreds them. If hell be their grave, though there be horrid darknesse, and eternall night, yet no sleepe, there they rest not, who here slept, when they should have watched.

The death of the righteous far otherwise.

1 He lies down in peace, he hath been long travelling a tedious pilgrimage, and he is now arrived at his journies end, he is come בשלום to his long home, *Eccles.*12.5. and is quiet, the spirit returns to him that gave it, *Eccles.*12.7. as may be read in the letters of that [o] sacred name, they are all quiescent: so the good man, returning to him his originall, in him rests as in his center: *Marke the perfect man and behold the upright, for the end of that man is peace*, *Psal.*37.37. he lyeth down, and nothing can make him afraid, he is confident of the favour of God [p] as whom he hath faithfully served, in a holy endeavour, keeping the Law with his whole heart, *Psal.*119.34. and where he hath fallen short of his obedience, he hath returned by repentance, and supplication to his God, 1 *Kings* 8.47. and hee hopes that he whose paths are mercie, and truth unto such as keepe his Covenant and Testimonies, *Psal.*25.10. *will shew mercie unto them that love him and keepe his Commandements*, *Exod.*20.6.

o יהוה

p *Anima mea quid dubitas sexaginta annis servisti Christo & mortem times?* Hilar. apud Hier.

2 The death of the righteous puts an end to his sin, he hath been in a constant endeavour of deading sin in his mortall body, and now it is done, he hath gained a state of innocency, in perfection: then man had a power not to have sinned, but now he shall have no power, or rather not so much weaknesse, or imperfection that he may further sin, a great blessing which onely the pious soul is truly apprehensive of. Who hath observed the perverseness of his will, and the frowardnesse of his affections? Who hath felt the reluctancy of the flesh against the spirit, and the motions of sin mutining in his mortall body? Now to be translated into such a condition, as he cannot further displease God, but freely and faithfully serve him, not being carryed away with any temptations unto sin. Excellent is that passage in *Nazianzen*. *Adam* sinning

against God, though he were rejected Paradice, yet he doth gain thereby death, and the cutting off of sin, lest the evill should have been immortall, τὸ γένεσθαι φιλανθρωπία ἢ τιμωρία [q] so the punishment it selfe became to man a mercie, and he is well seconded by his comment, [r] after man was fallen, had he not been obnoxious to a necessity of dying, he had incurred the greatest misery, *viz.* sin working, here therefore he hath a benefit which is death, because it stops and breakes off sin, for although death hath the nature of a punishment, yet it became a mercie, not suffering the sinner to be immortall, for how should we without any, either feare of God or dread of judgement, have added sin to sin if wee had been immortall? who are so sinfull to day, dying to morrow, with the immortall devill, we should even have vyed offences, without either endeavour of new obedience, or remorse by humble repentance. [s] If the unclean world so entangle us so soon passing, what would it have done long remaining? if our vile affections so entise us while we are but pilgrimes, what would they have done had we been of constant abode here? *Cicero* spake well, [t] if he understood what he sayd: *Life is not taken away from me by the immortall gods, but death is given unto me*, for as it is κυριῶς χάρισμα, [u] a powerfull act of God, so is it likewise, χάρισμα, an act of grace and favour, a blessing rather then a curse, as if it had been given rather for a [x] remedy then a punishment, while viper like it kils its mother sinne, and destroys our destruction.

3 Death puts an end to the miseries of the righteous, thus the divine goodnesse turns all to the best for them that love him, as mans punishment to his benefit, by stopping of his sin, so to his greater happinesse by ending of his misery. *Augustine* from a passage in *Plato* or *Plotinus*, that father *Jupiter* having compassion on men, made their bands soluble, draws this collection, [y] that the Philosopher thought that this very thing that men are mortall in body, proceeds from the mercie of our divine Father, lest they should alwayes be held with the misery of this life. Thus far the Text of Scripture is plain, that after *Adam* had tasted of the fruit of the tree of the knowledge of good and evill, whereby I am sure he became accursed, God thrust him out of Paradice, and

q *Naz. Orat.* 42

r *Nicetas.*

s *O munde immunde si sic me tenes breviter transeundo quid facere diu permanendo.* Bern.

t *Mihi non à diis immortalibus vita erepta est sed mors donata est.* Lib. 3. de Orat.

u Θάνατός ἐστιν κυρίως τὸ θεῖ χάρισμα. Chim. Sca. Pad. Gr. 6.

x *Non pro pœna mortem dedit Deus sed pro remedio*, Ambr. de fide res.

y *Lib. 9. de Civ. Dei c. 10.*

and set a gnard upon the Tree of life, lest man should taste of that fruit and live for ever, *Gen.*2.22. and so in that he shortened his dayes, he ended his misery, which there at once hath its period, from whence that custome tooke its stirt of planting a lawrell Crown at the head of the dead mans coffin, in token of triumph and victory obteined over the troubles and miseries of this life, for to be sure in the other he shall meet with none. Paradice would not admit of pain, much lesse will heaven. Sorrow was part of the curse: misery was inconsistent with the state of innocencie, it cannot then stand with eternall happinesse. *God shall wipe away all tears from their eyes, there shall be no more sorrow, nor crying, neither shall there be any more pain, for former things are passed away, Rev.* 21.4. the presence of God shall be our joy, our delight to doe his will: [z] our constant worke the praise of our Creator, to sing eternall hallelujahs unto our God, and the Lambe that sits upon the Throne.

z *Paris. de Rhet div.*

4 The death of the righteous is their birth day, [a] for of a truth the Christians life is hereafter, though in the ordinary phrase of speech, a man is sayd to live while here he is, and to dye when he makes an end of dying, death being not the end of life, but the end of death, and our birth day unto eternall blisse, for if it be accustomably sayd, a man childe is borne, when he breaks forth out of the wombe of his mother into this light, may not he be as rightly said to be borne who looseth from the bonds of flesh? is brought forth into the land of the living? it had obteined a custome in the Church, that the day in which holy men departed this life, they called it the day of their nativity: and the usuall solemnities they called them [b] not funeralls, but birth day feasts, to raise this to a higher speculation. God is the life of the soule, as the soule is of the body. While here we live our soule is separated from its life, which is God: which St. *Paul* hints, *While we are present in the world, we are absent from the Lord, 2 Cor.*5,6. It is true, he cherishes us with the breathings of his spirit, he streams the rayes of his grace into our hearts, but we enjoy not his glorious presence, which gives fulnesse of life and vigour into the soule. Again, the state and condition here we are in being so transient, our

a τῶν γὰρ ἀληθῶς χριστιανων ζῶν ἐστὶν ἡ μελλόυσα. Oec. in coll.3.

b *Beda hom. in Ioh.*16.

our life but a blast, but a bubble, such a nothing deserves not the title of life, but that state of incorruption to which death transmits us, that fixed immortality, that and that onely is life indeed.

5 Death is gaine unto the righteous. It is the end of the day, when they receive their penny, the reward of that faithfull service they have yeilded unto their God, [c] he dyes well, says the moralist, who makes a gain by his death, that does the righteous man he exchanges this cottage of clay for a mansion in the new *Jerusalem*, a house not made with hands, eternall in the heavens: he exchanges his poore possession for a glorious inheritance: he changes this fading miserable, for an ever blessed life: he [d] changes the company and fellowship of sinfull men, for the blessed society of God, and his holy Angels, by whom he shall be most lovingly entertained. [e] *Augustus* at the Epilogue of his life, desired his friends about him to give him a plaudite, as if conscient to himselfe that he had acted his part well upon the stage of this World: the righteous man shall have his plaudite from a better Theatre. God the Father entertains him with a *well done thou good and faithfull servant*, *Mat.* 25.21. God the Son entertains him with, *come yee blessed children of my Father*, *Mat.* 25.34. The whole hoast of heaven congratulate him: for if there be joy in heaven at the repentance of a sinner, *Luk.* 15.7. what exultation will there be at the entertainment of a righteous man into blisse? if they rejoyce when he is but set in the way, what will they doe when he comes to heaven?

6 Death to the righteous is his marriage day, in which he is conjoyned to his espoused Lord Christ. Death is but the *Paranymphus*, which presents the faithfull soule unto her bridegroom. Oh happy meeting of a happy day, to be evermore happy in the imbraces of her loving and beloved Lord! [f] *Augustus* tooke the farewell of his life at the lips of *Livia*, and dyed in the complement so he left her whom he loved. The righteous man dyes עַל־פִּי יְהוָה *Deut.* 34.5. at the mouth of God: [g] at a kisse of Gods mouth, but it is a kisse of welcome, and friendly entertainment of him in whom his soule delighteth, as the indulgent mother takes her little one into her armes when it is about to sleepe: So God takes his *παῖδας* his little righteous ones, when they sleepe

c *Bene moritur qui cum moritur lucrum facit.* Sen.

d *O preclarum diem cum ad illud divinorum animorum concilium cætumq; proficiscar & cum ex hac turba & colluvione discedam*, Cic. de Senect.

e Suet. in Aug.

f Suet.

g *In osculo Domini.* Virg. in Apoc. 14.

ſleepe in death into the armes of his mercie, and kiſſes them with the ſweet imbraces of his love and favour, and though a while he may lay them by to reſt in *Abrahams* boſome, while the number of the elect ſhall be gathered together, yet his eye is ever on them, and they enjoy his preſence, *in which is fulneſſe of joy.* If I ſhould adde no more, is not this enough to make good, and to give us to joyne iſſue with *Balaam*, *Let me dye the death of the righteous?* but we will follow him to the ultimate period of his wiſh, *and let my laſt end be like his.* Though death be the end of all; yet not the laſt that betideth man, ואחריתו *and let my afterwards*, or *let it be to me after death as to him.* We will conſider then what follows death, μετὰ τοῦτο κρίσις *Heb.* 9 27. *after death judgement.* The punctuall circumſtance of time is not limited by any verbe, neither ἔσιν, nor ἴσως, ſo that whether it ſhall follow preſently, or in a longer tract, the Text leaves undetermined, and the terme after may as well ſignifie the precedencie of things done, and order as reference to any particular time. h *Aretius* would ſtreighten it by altering the preposition κατὰ τοῦτο upon that. I like not this liberty with the ſacred Text in the leaſt *Iota*, neither will that conclude it. For circumſtantiall notes of time, as were eaſie to evidence, are in Scripture largely, or more ſtreightly taken for yeares before or after, and it is not peremptorily to conclude from the Apoſtles phraſe. It may be more eaſily reſolved if we conſider man according to his eſſentiall principles: the judgement of the ſoule follows preſently upon the diſſolution, that receiveth ſentence, and *is carryed by the Angels into* Abrahams *boſome*, a place of reſt and happineſſe, or thruſt into torment, the body is to expect its doom, while that great day of the generall judgement, theſe two being now ſeparated, we will take ſome liberty to ſpeake of ſome things, though of leſſer note, and might not ſo fully lie in *Balaams* wiſh, that betide the body after death. There being ſome ſmall difference obſervable.

h *In loc.*

1 The grave. What ever the humerous Cynicke thought, i who cared not what became of his corps when hee was dead, yet the wiſer man ſaid, *that an untimely birth was better then he that had no buriall, Eccleſ.* 6. 3. it was the curſe of that wicked woman, *the dogs ſhall eat Jezebel by the walls of Jezreel.* 1 *King.* 21. 23.

i *Laert. in vita Diog.*

1 *King.* 21. 23. *and she shall be as dung upon the face of the field,* 2 *King.* 9. 37. it was the doom of *Jehojakim, that he should have the buriall of an asse, Jer.* 22. 19. which implies that the civill interment of the body, and committing of it to earth was honourable. And as the old Law was full of types and ceremonies, so they whose soules were separated to severall mansions, as if they would expresse this truth in a type, *the faithfull were buryed by themselves,* from whence was that phrase, *to be gathered to their Fathers, Gen.* 25. 8. As *Jacob* gave commandement concerning his bones, *that he would not be buryed in Egypt* [k] *Gather me not with the wicked,* prayes the Prophet, *Psal.* 26. 9. not to take notice of the solemnities used at their funerals, and to passe the customes from hence derived to other Nations, looke we onely to our owr. They who deny the common faith, or whose more vile actions have been a scandall to their profession, we eyther bury them not at all, or dishonourably, but they who live and dye in the faith of Christ, and their good conversation hath given us to hope, that their bodies shall one day be partakers with their souls in blisse, we give them a more decent buriall in places set a part for that use, the Church yard, which the Germanes call [l] Gods Acre, or his field, where the bodies of his Saints are sown corruptible, to spring and arise again incorruptible and immortall.

k Gen. 47. 29.

l *Godw. ant.*

2 The resurrection though our bodies doe moulder, and resolve into, yet they doe not lose themselves in the dust, they onely leave their weakness and corruption which adheares unto them by the contagion of sin, from which being purged, the substance of the body returns again: to prove that there is a resurrection were too large a digression, and a needlesse labour, it being so cleere a constat among Christians, that we hold it an article of our faith. We are baptized not onely for the remission of sins, but also into the resurrection of the flesh, 1 *Cor.* 15. from whence I conceive the Greeks call baptisme, ἀφθαρσίας ἔνδυμα, the clothing or putting on of immortality, and again, we lay down our bodies in the dust, in the sure and certain hope thereof. It was an ill reading of that Text, *the wicked shall not arise in judgement, Psal.* 1. 5. which strained that glosse [m] not to judgement but to condemnation, the true reading is, *they shall not stand in judgement,*

m οὐκ ἐν κρίσει ἀλλ' ἐν κατακρίσει Cyr. Hier. cat. 18. & Theoph. in Joh. 3.

ac-

according to the * Latine phraſe, *they ſhall not be acquitted, but fall when they are judged.* For as *Aquinas* rightly argues [n] that which is taken from the nature of the ſpecies, is alike found in every individuall of the ſame ſpecies: the reſurrection is ſuch, and therefore it belongs to every particular. Every one muſt ariſe, the moſt wretched liver and the falſe beleever, but here is the difference, [o] though all ariſe, yet the glory of the reſurrection is onely promiſed unto the faithfull. Which was that Saint *Paul* ſo earnestly endevoured after, *if I may by any meanes obtaine the reſurrection of the dead, Phil.*3.11. that of the wicked not deſerving the title, being but an upſtanding to everlaſting death. Here the body being rayſed by the power of GOD out of the duſt, meets it ſoul again, and are conjoyned together, to the righteous a joyfull meeting, one of them being happy in the other, and both of them in a full expectation of a never ending felicity. Sad to the wicked ſoul, being fettered again to the body, like malefactors acceſſories in the ſame guilt, to receive together a juſt, but fearfull recompence of reward.

* *Stare in judicio.*

n *Suppl.*3.*partis qu.*75.*art.*2.

o *Reſurrectio & incredulis parata eſt gloria autem reſurrectionis ſola credentibus repromiſſa eſt:* Euſ. Em. hom. 1. de Symb.

3 Judgement is an act of juſtice terminated upon man. A ſentence given by GOD upon his actions. There is a twofold judgment aſſigned by Divines; a Seſſion, and a grand Aſſize; a particular and a generall. For every man is to be conſidered as he is a ſingular perſon, in himſelf, and as his ſins have had influence into others. And as he is a member of mankind.

1 As he is an individuall, and particular perſon, ſo is he adjudged by God preſently after his death, when he is doomed according to what he hath done in the body, although not fully, becauſe not in the body, but onely in the ſoule, that onely appearing, and having its ſentence, the body lying aſleepe in its duſt.

2 As he is a part of mankind, ſo he is called at the great and generall day, when there ſhall be a full ſummons, and an univerſall appearance of all the living that ever were, and as generall a ſentence, neither yet does God judge twice for the ſame thing, and inflict double puniſhment for one ſin, but that which before was not compleatly inflicted, then ſhall the wicked be given up to be

tormented, and the good glorified in ſoule and body both, and there ſeems to be in this equity, that the body which hath been a fellow worker with the ſoul, either of holineſſe unto life, or unrighteouſneſſe unto death, ſhould have her part proportionable in the reward, by which generall judgement the righteouſneſſe of God ſhall be acquitted and vindicated from all ſlander, not onely from the teſtimony of every guilty conſcience, but alſo by the cleere acknowledgement of every one ſummoned to appeare at the barre: *Righteous O God art thou, and juſt are thy judgements.* The ſecrets of all hearts being then revealed, and the full number of each mans ſins being then made up, for wicked men finiſh not their ſins with their dayes, *ſome mens ſins following after judgement*, 1 *Tim.* 5.24. they give while they live bad examples, which are drawn into practice, they leave behinde them the memory of unrighteous deeds which multiply to poſterity, and acknowledge them their firſt and proper parent. So the vertuous lives of good men lead others by the hand unto holineſſe, and their faith is filed for poſterity. *Abraham* is long ſince in bliſſe, yet is his faith impreſſed in the hearts of his children who walke τοῖς ἴχνεσι τῆς πίστεως *In the ſteps of the faith of that holy Father*, *Rom.* 4.12. how will it adde to the crown of rejoycing as glory, of that bleſſed Saint to ſee ſo many trails after him in that tread of faith and righteouſneſſe which he hath before trodden out? how will it bliſſe thoſe faithfull diſpenſers of the word, and other holy men, who by their devout faith and religious practice, have converted many unto righteouſneſſe, to appeare with thoſe they have brought to fight under Chriſt his banner? might I rather in the rere lead up but one convert, then to march in the van of all the worlds happineſſe, or triumphant glory. The Son of man being mounted on the throne of his Majeſty, then follows diſquiſition of actions. *Heavens records ſhall be brought forth, the books ſhall be opened, the book of life, and according to their works written in that book, the dead ſhall be judged.* *Apoc.* 20.12. Not to enter into any nice School diſputes concerning this book what it is, how mens actions are therein regiſtred, and enrolled: when the Holy Spirit is pleaſed to be ſilent, I will not over-ſawcily determine.

termine. It is enough our actions are all therein recorded: not a good work, word, almſ-deed, prayer, but it is there noted: not a tear of contrition for ſin that fals to the ground, but GOD latches it: *Put thou my teares in thy bottle, are not theſe things written in thy book? Pſal.*66.8. As on the other ſide not a wicked action, idle word, vile thought, but they are there recorded likewiſe. *Theſe things thou haſt done and I kept ſilence, and thou thoughteſt I had been ſuch an one as thy ſelf, but I will reprove thee, and ſet them in order before thine eyes, Pſal.*50.21. He now unſeen, ſees, and obſerves what afterwards openly he will produce: when he ſhall ſit in righteouſneſſe to judge the world. When hee ſhall come to try our actions, and accordingly ſever the good and bad with his diſcriminating fan in his hand: parting the chaffe and ſoyle from the cleaner grains: where the good wheat ſhall be layd up in Gods granery: and the evill like the tares caſt into the fire. Having thus ſpoken of what betides man after death I now come to cloſe with the ordinary reading, and diſcover unto you the ultimate period, the laſt end of the righteous man. The LORD hath taken him unto himſelfe to be with him eternally bleſſed, bleſſed to eternity, but the difficulty will be to deſcribe unto you what bleſſedneſſe is, [p] though here wee muſt labour, and lay earneſt for it, yet we cannot rightly eſteem of it, to ſay it is [q] a perfect ſtate conſiſting in the aggregation, and collection of all good things. While we take it thus up in the groſſe, it leſſe affects us. And to take it up in particulars, thinking thereby more fully to explain it, wee ſhall fall as ſhort. When as Saint *Paul, who was rapt up into the third heaven*, ſits down in an extaſie, *neyther eye hath ſeen, neyther eare hath heard, neyther hath it entred into the heart of man to conceive the good things that GOD hath layd up for them that love him:* 1 *Cor.*2.9. It were I think impudent temerity in any one to go about to determine. None I am ſure did ever yet by a *Jacobs* ladder ſcale Heaven, and make a fuller diſcovery of that land of the living; that hee might make us a more perfect relation. [r] *The kingdom of GOD is greater then all report, it is better then it can be prayſed, it ſurpaſſes all knowledge, it is more excellent then all glory that can be imagined: neyther*

p *Futura beatitudo acquiri poteſt æſtimari non poteſt*, Euſ. Em.

q *Eſt ſtatus omnium bonorum congregatione perfectus.* Boet. de conſ. Phil. 3. lib. 3 proſ. 2.

r *App. ad Aug. tom.* 9.

ther ought I therefore to be ſilent in what I can ſay, becauſe I cannot what I would, neyther becauſe we ſay GOD *is ineffable, therefore may we not ſpeak of him what we are able; ſo that we beleeve more then we ſpeake.*] And ever bound our words with fear, and piety. *What we cannot conceive* GOD *hath revealed unto us by his Spirit.* 1 *Cor.*2.10. But it is obſervable, where the Spirit hath revealed unto us theſe unconceivable things, condeſcending to our underſtanding, to move us it hath ſet them forth under the notion of temporall goods, which wee make great account of. Which yet in our conceits thereof if we reſt, we are as far beneath them, as earth is heaven. The Spirit ſayth the righteous ſhall have a Kingdom, and weare upon their heads a crown of righteouſnes, they ſhall be clothed with long white robes of innocence, they ſhall ſit down with *Abraham*, *Iſaac*, and *Jacob* at his table in that Kingdom: which ſhall be richly furniſhed, to do the will of GOD, [f] and our delight in him ſhall be our meat: and he ſhall give us to drink of the rivers of his pleaſure. This kingdom ſhall be theirs by a ſure inheritance, being coheirs with Chriſt the eternall Son of GOD. They ſhall enter into their maſters joy, where they ſhall bear a part in that heavenly quire, to ſing perpetuall hallelujahs unto the Lambe that ſitteth upon the throne. Heaven ſhall be theirs, a treaſury of riches, and all wealth: and to adde to the perfection of theſe, of that kingdom there ſhall be no end. The crown of glory ſhall bee immarceſſible, it ſhall not breed like *Jonahs* gourd, a worm to eat it; our garment of immortality no moth ſhall fret it: thoſe riches no canker ſhall deſtroy them; thoſe joys ſhall have no alloy of grief to abate them. Thoſe delights ſhall breed no ſurfet. Thoſe ſtreams of pleaſures ſhall not run dry, but be maynta ined by a continuall ſpring: that day ſhall know no night, the Sun ſhall not be ecclipſed, nor clouded by darkneſſe, for the Lambe is the light of the new *Hieruſalem*, that eternall city affords all things eternall; and they ſhall be for ever to enjoy them. The righteous ſhall enter into everlaſting life. [t] becauſe men love to live here on earth, life is promiſed them; and becauſe they are affraid to dye, therefore eternall life is promiſed them. What doeſt thou love to live? thou ſhalt have it.

[f] *Delectatio erit cibus, Pariſ.*

[t] *Aug. Ser.*74.

What

What dost thou feare to dye? thou shalt not suffer it. O living life, and everlastingly blessed! where is rest, without labour; wealth without losse: health, without languishing: abundance, without want: perpetuity, without corruption, life, without death: where is light, without darknesse: knowledge without ignorance: understanding, without errour: reason, without obscurity: memory, without forgetfulnesse: where what ever is desirable is to be enjoyed, and nothing shall be desired that is not meet. Where GOD shall be seen without end, loved beyond measure, praysed without wearisomnesse, who in that he is the perfection of being, shall satisfie the understanding; perfection of goodnesse, shall satisfie the will: and truly amiable, shall fill our affections. Wee shall be amazed at his justice, admire his mercy, be ravished with his goodnesse. What shall I adde more? The righteous shall sit at the right hand of Christ, they shall not onely enjoy GODS presence, but shall be ever happy in a gracious union, and constant communion with the Godhead. [u] *Boetius* rayses a high pitch: because by the gaining of blessednesse men are made blessed, and blessednesse is the divinity it self, it is manifest men are blessed by obteining the divinity: and as by obteining of justice, men are made just: and by obteining of wisdom, men are wise: so (says he) by obteining the divinity men are made gods: every blessed man therefore is a GOD, who though but one by nature, it hinders not but that there may be many by participation. GOD promises himselfe indeed to *Abraham an exceeding great reward*, *Gen.*15.1. of which the Prophet *David* lays hold, *the LORD is the portion of mine inheritance*, *Psal.*16.5. heare Saint *John*, *We are now the sons of GOD, but it doth not yet appear what wee shall be: but wee know when hee shall appeare, wee shall be like him: for we shall see him as he is.* 1 *John* 3.2. The sight of GOD which is the promise of a righteous man, makes him like even unto GOD. I can rayse my meditations no higher, I must here rest: adde, onely if I may rayse your affections more to desire the righteous mans end, by shewing you on the contrary, the fearfull, and miserable end of the wicked man.

u *De cons. Phi. lib.* 3. *pros.* 9.

1 As he dyes in GODS displeasure, so is he deprived of his glo-

glorious presence for ever. The greatnesse of this punishment is not to be valued, in that so great an evill is the privation of any good to be esteemed, as is that good which it deprives us of: when as therefore the good of which the damned are deprived is infinite, so must the punishment be: to be cast out of GODS presence, to be under his eternall enmity, ten thousand hels is not such an evill; as to have omnipotency an irreconciled enemy, and he who is all Goodnesse.

2 Hee is given over to the tyranny of the Devill: and just that who while he lived here was subject, served, and obeyed Satan, when hee dyes should be enslaved to, and possessed of him. And with whom by a disobedient will hee would partake in sin, hee should though unwilling, partake with him in the punishment, and be tormented of him.

3 Torture in hell fire, which burns, and yet consumes not, but the wicked are repaired to everlasting flames: as the Poets fabled of *Prometheus*, [x] whose liver the devouring Eagle eat in the day, and what was then devoured grew again in the night: so in the midst of those consuming flames, [y] the damned nature yields fuell, and receives increase. If the finger in the flame (yea, but a little time) is not now to be endured; how unsufferable will it be, body and soul to be scorched in hell flames eternally?

x αὐτὰρ ὅγ ἡπᾶρ ἤσθιεν ἀθάνατον, &c. Hesiod. Theog.

y *Damnata natura dat pabulum & accepit incrementum.* Euseb. Em. ho. 1. ad Mon.

4 The punishment in all his senses: not onely his feeling with smart, but his sight shall be grieved with most horrid apparitions, his hearing terrified with bitter out-cryes, and gnashing of teeth, his smelling offended with intollerable stench, his taste tormented with hunger and thirst, and infested with a more bitter humour then gall or wormwood.

5 A collection of griefs, and all miseries shall flow in upon him: *I will heap mischiefs upon them, I will spend mine arrows upon them, Deut.* 32.23. not one, or a second, or some few, but a heap of mischiefs shall fall upon the wicked: and GOD setting him up as a butt, will even empty the quiver of the arrows of his fury upon them. Greatnesse of grief may now take away the sense of grief, but then it shall sharpen them.

6 A worm never dying, a conscience of sin: now sins are veyled

veyled under the huke of delight, and appear not so foule, then shall they appear in their filthinesse, to the grief of the guilty: in the sight of which they shall displease themselves, and repent without any profit.

LORD, what contrarieties seem to accord in the punishment of the wicked to make them wretched? they see thee and they see thee not: they see thy frown, and not thy face. They are deprived of life, yet they live: they are dead, yet they endure, and are sensible of misery. The fire burns them, yet consumes them not: it flames, yet gives no light. A horrid darknesse overspreads them, yet there is a cleer medium to see themselves miserable, but can see nothing whereby they may be happy.

7 And that which makes him fully miserable to suffer all these eternally, the greatest punishment if it may have a period may better be endured, but so great, and endlesse is the sum of misery. It may well be noted for injustice, and tyranny in *Tiberius*, who would not be reconciled to the offender: and loved to reserve men to torment. So that a guilty man dying ere hee came to the rack, he cryes out, *Carnulius* hath escaped: and passing by the prison, one entreating of him to hasten his punishment, hee made this reply, [z] *Nondum tecum in gratiam redii.* I am not yet returned into favour with thee. GOD is no *Tiberius*, no tyrant, yet will not be reconciled to the guilty soule, the reason is different. For sin being an offence against an infinite goodnesse, deserves an infinite punishment, which man being not able to endure, must suffer eternally. And again, the sinner dying unrepenting sins eternally, and then it is just that if man sins, GOD should punish unto eternity. Who is it now that shall deeply consider the blessed departure and happy end of the righteous: and on the other side the desperate death, and unhappy end of the wicked, but will conclude, that there was good cause which did move *Balaam* thus to wish? and who is not ready to joyn in request with him, *that his last end may be like the righteous man*: What remains shall be to shew you, how *our last end may be like his.*

z *Suet. in Tib.*

1 *Live the life of the righteous*, Rest not in a bare wish as *Balaam* did, good desires are like good dreams, which vanish when

when we awake, and come to nothing: and doe but deceive him that trusts in them, the worst of men may wish so well unto themselves, but I dare not promise them they shall so obtein it. All would have the Crown, but they will not try the combat: they would have the penny, but they would not sweat in the vineyard: they would wish the righteous mans death, but they will not live the life of the righteous. [a] For to dye well is happinesse, to live well is labour: but one is not granted without the other. Eternity depends upon death: that upon a good or bad life, once to perish is to perish eternally. [b] *Iphicrates* sayd it was a speech unworthy of an Emperour to say, *I had not thought*, how much more unworthy of a Christian is it to say, I had not thought there had been such difference between a holy and an unholy life. I had not thought that Eternity had depended upon this momentany being. To all the advertisements thou hast had before, take this at last, which I shall again repeat: Upon a holy life depends a good death, and upon that Eternity, and if thou perishest once, thou perishest eternally. [c] It is in the power of this present life that that may be happy which is everlatting; for if thou leadest this present well, the future cannot be miserable: if thou feareſt to die evill, feare to live evill, but feare not, he cannot die evill who liveth well. Now as that is a good and wel-led life, which is passed in holinesse, and vertuous actions, that an evill one which is led in wickednesse; answerably the death is to be weighed from the forepassed actions of life, so that if the life be led in a religious observance of God his Law, in a holy obedience to his will, the death cannot be bad: for it is a translation to immortality. But if otherwise, it is necessary it must be evill, for it transmits to eternall misery: how comfortably could a good old *Simeon* pray that hymne, and sing while he prayed, *Lord, now lettest thou thy servant depart in peace:* with what a religious confidence could old *Hilarion* farewell with his soule [d] who had served his God sixty years? the conscience of that faithfull service, satisfied, that his future being could not bee unhappy. A heavenly life here on earth, must needs give security of a happy life in heaven, he that lives here, hath no cause to feare to die hereafter

a *Cor. à Lap.*

b *Plut. in Lacon.*

c *Eus. Em. ho. 7. de Pass.*

d *Hier. de Hilar.*

after, [e] for indeed I call the holy, the onely life: the wicked man hath a being here, but onely the righteous man lives. We use to count our dayes, and number our years according to the time we are on earth. Deceive not thy self who ever thou art: Compute thou hast only lived that day in which thou hast denyed thine own will, in which thou hast resisted thy corrupt affections, in the which thou hast not transgressed the rule of equity. Compute thou hast onely lived that day which malice, and wickedness, envy, or pride hath not clouded, which hath not been wasted in sin, in which thou hast stood upon thy guard, and hast not been soyled by fleshly temptations. Compute thou hast only lived that day, which pious meditation and holy practice hath enlightned; not which the darkness of sin hath turned into a night, apply only unto thy life, that day the benefit of which by a holy conversation hath redounded unto thy soul. The rest is but idle pastime, a phrase which humours most men well, but such empty cyphers will prove nothing but reall woes, at heavens account. Shall we compute that a day of life in which men consume eternity, and heape unto themselves punishments never to have an end, such a life tends unto, and ends in death, and is in truth but a death, live therefore while here thou art, sow the seeds of holiness, that thou mayst reape happiness. Bud forth in the blossomes of a future life, that thou mayst gather the fruit, hereafter: the present must answer to the future, the worldly lusts subdue thy corrupt appetites, let the spirit of God rule in thy heart, set thy affections on things above, let thy conversation be in heaven, and hope well, one day thou mayst come thither, as *Cicero* said of *Hercules*, he had never been inrolled among the gods in heaven, if he had not laid out his way thither while he lived: so if we walke not in that holy way while here we live, we shall never be registred with the Saints in blisse. [f] There is no way unto the Kingdom, without the first-fruits of the Kingdome, neither may they hope to reign there as Kings, who have not here ruled over their proper lusts. If yee looke God should take you as he did *Enoch*, you must as he walke with God: a holy, ever ushers in a happy life. It was a bold and sharpe reply of those Philoso-

[e] τί ἐστὶν ἡ ζωὴ ἡμῶν ἢ ζωὴ ἡμῶν ἐστὶν ἐπὶ ἀρετῆ, Doroth. doctr. 8.

[f] *Bern.*

phers to *Alexander*, an exemplary Prince for Armes and Arts, who paſſing ſome territories, where his conquering ſword had made him maſter, hearing of learned men (as his manner was) ſent for them, and propounded to them many queſtions, they giving him good reſolution, as an argument of his royall ſatisfaction, he would have them aske him what they pleaſed, that hee might grant it to them: they joyntly asked of him immortality: the Prince began to ſmile, before, ſayes he, I thought you wiſe men, but now I thinke you fools, to aske of me immortality, who my ſelfe am mortall. While I conſider the condition and manners of the moſt of men, I may make the like demand, give me immortality: if nature prompts them, or Religion hath better taught them that they are mortall: I make my reply with them to *Alexander*, why then doe you live evill, letting looſe the reynes of all kinde of ſin and wickedneſſe, as if you were immortall? as if you had no thought of death or feare of judgement. For if we weigh well the actions of the moſt, can we judge any otherwiſe of them? for where is he who lives according to the decorum of heaven? whoſe practice anſwers to that holy faith, he would be accounted to make profeſſion of? Philoſophy tels us, that naturally men deſire the chiefeſt good, eternall happineſſe. But all this while Religion hath been preached in the world, it cannot worke ſo much upon mens affections, as to win them to the right means of gaining of it, they would obtein the chiefe good, yet they would not be good. g Doeſt thou not ſee how thou oughteſt to bluſh at thy ſelfe, who wouldeſt have all things good, yet thy ſelfe wouldeſt not be good? thy houſe thou wouldeſt have filled with goods, and ſhall it have thee an evill maſter? What is it that thou wouldeſt have ill, not a wife, not a childe, not a ſervant, not a houſe, not a garment, not thy ſhoos, and yet thou careſt not though thy ſelfe be evill: thinke better of thy life then of thy ſhoos. All things about thee, if they be elegant and faire pleaſe, and wilt thou be vile and filthy in thy ſelfe? if thy good things could ſpeake unto thee which thou enjoyeſt, would they not ſay unto thee, as thou wouldeſt have us good, ſo doe we deſire thee to be, and may they not ſecretly murmur to God againſt

g *Aug. Ser.* 12. *de verb. Dom.*

against thee? behold, thou hast given so many good things to this man, yet he himselfe is evill. Cannot he who gave these good things, and makes them good unto thee, if thou displease him take away the comfortable enjoyment of them, turne the blessing into a curse, thy prosperity into thy destruction? get therefore with them his good will, by doing his good will, that at last he may give thee better, and more reall, the true goods. Conjoyne thy selfe to the fellowship of Saints, be of the holy Church here below, that thou maist be one of the Church triumphant in glory. Labour according to the grace of God given unto thee to doe the will of God here on earth, as they doe in heaven, that so thou maist doe it more perfectly hereafter with them. [h] For with whom we have a consort devotion, we shall have a community of dignity. If thou wouldest have the righteous mans end, live as doe the righteous: let it be thy delight to doe the will of God, order thy actions according to that perfect rule he hath given thee: walke in an universall obedience to all the Laws. There is, says the Moralist, a concatenation of vertues, and it is not one but all that entitles the vertuous man. The Jews say that God uttered all the Commandements in one breath, I am sure they are linked together. *Thou shalt not kill. Neither shalt thou commit adultery, Neither shalt thou steale, &c. Deut.* 5. 17, 18. the breach of one dissolves the chaine. An offence is not in this or that onely, but in any, and *he that offends in one is guilty of all, Jam.* 2. 10. in that he offends against justice, and the will of the Law-giver, who gave the one and gave the other, and is equally disobeyed in either. He that observes one commandement, not another, he does his own will, not Gods, and did his corrupt affections equally prompt him, he would disobey in what he doth observe. Looke not onely to the affirmative precepts, but also to the negative, knowing the latter may be as destructive as the former, [i] if not more: looke not onely to the greater, but also to the lesser, knowing that there is an obligation upon thee from God to both. ὃς ἐὰν ἓν λύσῃ. *Mat.* 5. 19. He that shall unbinde or unloose *one of these least Commandements*, one, and of the least he shall be called [k] *the least in the Kingdom of God.* [l] the contempt of any

h *Cum quibus fuerit vobis consortium devotionis erit & communio dignitatis*, Leo Ser. 5. de Epip.

i *Peccat ille qui imperata neglexerit, sed plus peccat qui interdicta non servat* Hier. p. 3 Ep. 2.

k *Minimus nullus*, Gloss. Chrys.

l *Contemptus cujuscunque præcepti præcipientis injuria est.* Hier. par. 3. Ep. 18.

command is the injury of him that does command, and therefore the holy Prophet, *I love all thy commandements, and all false wayes I utterly abhor, Psal.*119.128.

2 *Do righteousnesse at all times, Psal.*106.3. Have not hearts of Religion, but ever regulate thy actions, by the rule of truth, with a perpetuall constancy; the schoole observes well, that affirmative precepts binde always, but not at all times: negative always and at all times, and it may be observed, all the morall precepts of God, (the fourth of the first Table, and the first of the second excepted) for which there is good cause, in that imperious insolent superiors may countercommand the eternall, run in the negative, holding us to a continuall performance. Let opportunity beare no plea, nor privacie give thee no advantage to commit iniquity: in that the eye of justice ever watches over thee, though the custome of corrupter times would connive at some faults, yet ken that Text in the righter reading δουλεύοντες κυρίῳ, not τῷ καιρῷ, *Rom.*12.11. *Serve the Lord*, not the time, though the multitude of transgressors might seeme to beare thee out: yet know, [m] the greater number of offenders the more God is offended, and take not licence for the least offence, knowing the Law being of eternall truth, is not variable by circumstances of time, place, or looser practice, but tyes to a constant and perpetuall observation.

m *Vbi maior est peccantium turba, maior est divinitatis iniuria.* Salv. de gub. li. 3.

3 *Walke in the full latitude of every commandement.* Looke to every branch, every Iota, and point thereof, rest not in the outward, but minde likewise the more inward and spirituall performance: abstain not onely from the outward act, but keepe close sentinell upon the heart, which if thou canst not keepe free from injected thoughts, yet delight not thy selfe in them, least they win consent, but smother them there, so soon as they be discovered, the Cockatrice is with more ease and lesse danger, crushed in the egg ere it be disclosed. My Saviour will not acquit him from adultery, who hath abstained from the forbidden bed, but tels us the lustfull looke carries a guilt with, and is adultry in the heart, *Mat.*5. man is not innocent, when the act does not perfect the will, when hee brings not forth the evill which the heart con-

conceives, [n] when it is an iniquity to think what it is a sin to do.

4 Continue in this obedience unto thy lives end. *Faint not, nor be weary of well doing: Finish thy course, be faithfull unto the death for the crown of life, Revel.2.10.* [o] It is not to begin well, but to persevere in what is well begun, that is perfect justice. Nay, I may say, [p] it is in vain to begin if wee persist not, as to run in the race if we hold not unto the mark. Evill beginnings may be corrected by a following practice, but an evill end transmits us to remediless eternall misery. If the Word of GOD may carry it, divine Truth speaks thus much. *The righteousnesse of the righteous shall not deliver him in the day of his transgression, as for the wickednesse of the wicked, hee shall not fall thereby in the day that hee turneth from his wickednesse: neyther shall the righteous be able to live in the day that hee sinneth*, *Ezek.* 33. 12. the like is to be read, *Ezek.* 18. 21, 22, 24. Ill beginnings do not prejudice the true convert, the benefit of good beginnings are forfeited through future failings. If we at last forsake GOD, and list our selves in the Devils service, it may be just with him there to leave us under his power, [q] whose we are, while to him we yield our selves, to have our reward from and with him. It is not enough to be, and live, but we must likewise dye Saints, if we expect to be, and live such for ever. It is the end crowns the action, perseverance confirms the righteous man. Thus the righteous man orders himself though hee rests not in his own righteousnesse which is of the Law; *but that which is through the faith of Christ, the righteousnes which is of GOD by faith, Phil.*3.9. So [r] the holy Patriarchs which lived under the old Testament rested not there, but ever aspired unto the grace of the Gospel, and so embraced its certain communion. [s] Faith hath been the sure means of salvation to so many as have obteined it. *The promise of faith, the law which was after given could not disanull. Gal.*3. 17. The object of faith though not so cleerly exhibited, untill these

n *Concupiscere nefas est, quod fieri crimen est,* Hier. par.3. Ep.15.

o *Non inchoasse sed perfeciss e iustitia est,* Idem Ep.22.

p *In cassum bonum agitur si ante vitæ terminum deseratur, quia frustra velociter currit, qui priusquam ad metam venerit deficit.* Greg. Mor.

q ἐὰν εὐσεβὴς τὶς ἀνθρώπῳ θεῷ ἐστὶν ἐὰν δ' ἀσέβης τὶς ἀνθρώπῳ θεῷ διάκολος. Jon. Ep. ad Magn.

r *De sanctis patribus annotandum est ita sub vet. Test. vixisse ut non illinc restiterunt, sed aspirarunt semper ad novum adeoque certam eius communionem amplexi sunt.* Calvin. Instit. lib. 2. c. 11. Sect. 10.

s *Omnis antiquitas colentium verum DEVM omnis numerus apud sæcula priora sanctorum, sacra fide vixit & placuit, & neque Patriarchis, neque Prophetis, neque quisquam omnino sanctorum, nisi in redemptione Domini nostri* Jesu Christi *salus & iustificatio fuit*, Leo Serm.1. de Pass.

latter

latter ages of the World, yet faith in the promise did bear date, and that of grace was (after the fall) the first, if not the onely covenant: without question the onely possible means of obteining justification before God. Order therefore thy life as if there were no Gospel, but dye as if there were no Law, live as if there were not anothers righteousnesse to plead for thee, but dye in the confidence of thy Saviours merit. Walk towards Heaven in that [t] perfect way, a strict obedience to GODS Law, but let faith open for thee the gate to blessednesse, let such be thy life, that such may be thy last end.

2 *Dye the death of the righteous.* There is 1 a death for sin, 2 a death in sin, 3 a death to sin. A death for sin, that is, that we all suffer a just punishment for our offences. [u] It was a branch of the *Pelagian* Heresie, that *Adam* though hee had not sinned, yet he should have dyed; not by the merit of sin, but by a necessity of nature. Such a principle might better be allowed in a [x] Moralist then a Christian. For though *Adam* were a mortall [y] creature, yet had hee kept his innocency, by grace hee had been conserved from death. *For the body is dead, because of sin, Rom.* 8. 10. and so my Saviour while hee would stand in our stead to answer for us, *he dyed for the ungodly. Rom.* 5. 10.

2 A death in sin, so we dye, yea, daily dye, and will not consider it. The drunkard that drinks down iniquity, & swils himself into the condition of a beast: *thinks not that there is death in the pot* 2 *Kings* 4. The lustfull Wanton that awayts the twylight, and then slips to his carrion, *considers not that the harlots house is the way to hell, going down to the chambers of death, Proverbs* 7. 27. The doubling tongue that dallies with the heart, feels not when it kils its own soul. Thus too many Felons play with their own destruction.

3 A death to sin, this is the Saints death: who mortifie their members on earth, and kill sin in their mortall bodies. *Precious in the sight of the LORD is the death of his Saints. Psal.* 116. 15. [z] When men *dye* unto the World, not by an end of being, but by an end of sinning: forsaking those former accustomed ways of wickednesse, and living in godlinesse, which before they did not, which is a kind of death and resurrection in us. *Blessed*

[t] *Nihil erit incommodi, si vitæ sanctitatem, existimemus esse viam, non quidem quæ aditum aperiat in gloriam cœlestis regni, sed qua electi à Deo suo in eius manifestationem ducantur: quando hæc bona eius voluntas est, glorificari quos sanctificavit.* Calvin. Instit. l. 3. c. 18. Sect. 4.

[u] *Aug. de hæres. c.* 88.

[x] *Mors naturæ finis est non pœna* Sen. Suas. 7.

[y] *Ideo factum est per peccatum non mortale quod erat, sed mortuum quod non fieret nisi peccaret.* Lomb. Sent. li. 2. dist. 19.

[z] *Ubi homo occiditur mundo non terminatione sensuum sed fine vitiorum.* Leo Ser. in nat. Machab.

and holy is he who hath his part in the first resurrection, of such the second death shall have no power. Apoc.20.6. If the consideration of that blessed life which follows upon the death to sin may nothing affect us: wee might rayse (I think) arguments from the other members of the division to move us. Death in sin is the soul of death, [a] the death of the soul: it divides GOD from the soul who is the life thereof. How circumspect, if wee observe it, are men to preserve bodily life, and the life of life how do they neglect. Wee will avoid the infected house, *and the* [b] *plague of our heart* wee cherish in our bosome. If our body be wounded wee run to the Chyrurgeon, and we wound our souls by our sins which cut deeper then any two edged sword, killing that which is immortall, and yet we are senslesse of the misery. If nature, or art could help us, we would preserve our bodies everlasting: and our souls shall we voluntarily murther? Oh! what pity is it to see how men trifle away life, soul, salvation, and imbezle eternall blisse for a thing of nought. They dote upon and humour every vile affection, though to their endlesse destruction. *Man drinketh iniquity like water*, Job 15.16. like hungry Rats that raven down their own bane, wee thirst, wee drink, wee dye. Again, for sin wee dye, that it is which hath caused all those sorrows, and vexations, troubles, and infirmities; hath brought all that inundation of evils that hath broken in upon mankinde. That it is which hath separated the soul from the body and layed in its dust. [c] Sin is that whereby death lives, and wee dye: it procured the death of the Son of God. Hee dyed for our sins, that wee should dye unto sin, *that as Christ was rayssed from the dead by the glory of the Father: so we also should walk in newnesse of life.* Rom.6.4. Oh, let not that precious bloud of the Son of GOD be spilt in vain! *he gave himself for us, that hee might redeem us from all iniquity*, Titus 2.14. and he redeemed us by such a price that hee may worthily possesse us. I cannot read that passage in [d] *Cyprian* without a moved passion, nor take it into deeper meditation without a melting heart, where hee brings in the Devill at the day of judgement, as it were, insulting over my ever blessed Saviour. I (says he) for those whom thou seest with me, have neyther been buffeted, nor scourged, nor born the crosse, nor shed my bloud, nor unto

a ἁμαρτία ψυχῆς ὄλεθρος, Naz. Orat.19.

b 1 King.8.38.

c *Peccatum mortis pabulum* Lact.li.4.

d *Serm.1.de elem.*

redeemed them by the price of my paſſion; neyther do I promiſe unto them an heavenly Kingdom; neyther do I recall them to Paradiſe reſtoring immortality: yet what precious and great gifts, gotten in a long time, and by large expence, by pawning, and imbezelling their goods; even while they are ſcorned and derided at, and ſomtime by a popular fury even ready to be ſtoned: ſhew mee the like preſident in the pale of thy Church, thoſe rich men flowing with abundance, are they ſo free towards thee? will they give ſo much to thee? though they might thereby tranſlate their poſſeſſions into everlaſting treaſures. Yet in theſe expences for me none are fed, none are clothed, none are comforted, but all things are prodigally and fooliſhly waſted. In thy poor, thou art clothed: in thy hungry thou art fed, thou doſt promiſe eternal life to them that labour in thy ſervice: yet thine whom thou doſt honour with the recompence of eternall reward, are not to be equalled in number to mine which periſh. Oh what a ſad thing is it, that although Chriſt hath done, daily does, and hath promiſed to doe ſo much for us, yet we ſhould voluntarily leave his ſervice, whoſe yoake is ſo eaſie, and put our necks under the tyranny of Satans ſubjection, the profeſſed enemy of Chriſt, the underminer of our ſalvation, the adverſary of our ſouls eternall bliſſe, who makes himſelfe mirth at our miſery, and onely triumphs in our torment, let us therefore withdraw ſubjection from ſuch a vile tyrant, draw our necks out of the yoake of ſo wilfull, ſo wofull a ſlavery. Let us dead ſin in our mortall bodies, that death may have no dominion over us. So may our departure be in peace, we may have a happy end, a glorious reſurrection, a gracious acceptance, an acqnitting ſentence, a crown of righteouſneſſe, and to help us the better in theſe two to live, and dye the life, and death of the righteous. Be

c *Plato.*

3 In a continuall meditation of death. [c] Which is the life of a wiſe man, and ſurely conſidering the certainty of death, and the uncertainty of the time he wants diſcretion who doth not frequently think upon it. Strange it is, the Devill ſhould yet foole us, after ſo long an experience with the like temptation that hee flattered our firſt parents, *yee ſhall not dy*, onely here the difference, they did take that at once, which wee doe at ſmaller por-

portions, as thou shalt not dye this yeare, this moneth, this day: so, we receive in smaller pils, what they received in one bole, and all of us swallow the same dose, but a surer word tels us, we are here of no continuance, like a poast that stayeth not, a bubble, a smoake, a vapour, a dream, a shadow, wee are somthing, wee are nothing, wee are here, wee are gone, [f] the very dreame of a shadow, and yet that we should dote of a long stay here, of a truth, the life of a Christian is hereafter, in the mean time, the mediation of death makes a life, it draws us neerer, and sets us in view as it were of our life, and certainly makes a holy life: for he that continually thinks he must die, will so live as he is willing to dye: he that looks upon every day that passes, not as one of that number of his dayes, which his desiring hope may promise him, but as his last, he fits himselfe accordingly for it, as *Eumolpus*, if he spake not better then he did. [g] I have so every where lived, and at all times, as if I had spent my last day, never again to have been recalled, and surely we never spend a day so well as that which we thinke to be our last, those three vertues, sayes the [h] Scholiast, are effects of this meditation. 1 That we are without passion. 2 That wee pray without intermission. 3 That we keepe our selves unspotted from sin.

1 That we are without passion.

1 It unlinkes our love from the world, so transient, so uncertaine, so unsatisfying to the soule of man, so unworthy of our affection, while we looke of it in a deepe consideration of our own and its mortality, we discover its vanity, we conclude its nothing, and we loath it.

2 It allayes our anger, [i] as the tetchy Bees which fight in troops, in their bitter conflicts, cast up a little dust among them, and you part them presently, nothing sooner cools those hotter distempers of choler then the dust of mortality, *remember thy end, and let emnity cease*, *Eccles.* 28.6. that which kils them utterly would kill them instantly, were it well applyed; death which shall destroy them with the body, the thought of it would soon dead them in the body, were it serious. Oh how sedate, and peaceable would we be, were we christianly mortified.

f ἐπάμεροι τί δὲ τὶς τί δ' οὔτις σκιᾶς ὄναρ ἀνθώποι. Pind. Pyth. Od. 8.

g *Ego sic semper & ubiq; vixi tanquam ultimum diem nunquam rediturum consumerem*, Petron. Sat.

h *In Clim. sca. parad. grad. 6.*

i *Hi motus animorum atq; hæc certamina tanta pulveris exigui iactu compressa quiescunt* Virg. Georg. 4.

3 It abates the feare of death. A fore-warning is a fore-arming against miseries, he that acquaints his thoughts with them before they come, is better able to endure the shock. As *Palladius* reports of an Eremite, who being neere his death was merry and cheerefull, his disciples about him trembled, and mourning said unto him: Doest thou suffer, and art nothing moved, and we but suffer with thee and weepe? to whom hee replyed, I am quiet, because I have often walked this way by meditation, I have often dyed, so no new thing happens unto me. [k] The memory of death is a daily death, and he that dies daily, dies not discontentedly: nothing betides him but what he hath before thought, and he is well provided for it: hee knows how to dye before he dyes, and it nought amates him.

k μνήμη θανάτου ἐστὶν καθημέριος θάνατος. Clim. sca. parad. grad. 6.

2 It quickens our prayers, as a spur to our devotion, the soule the more it is abstracted from the body, the neerer it draws to God, and taking heat, and warmth as it were from that fountain of light, and life, it is more active and vigorous in fervent affection.

3 It is a sentinell upon the soule, and keepes the good man that he consents not to any sin. Titles of honour may court, but they shall not coozen him. Pleasures of the world may tempt, but they shall not entangle him. Affections of the flesh may flatter, but they shall not entise him. [l] Hee slights them all, he is resolved to persevere in his integrity, and to preserve himselfe unspotted as the spouse of Christ.

l *Facile contemnit omnia qui semper cogitat se moriturum.* Hier. Ep. ad Paul.

And cast an eye yet a little further, thinke on judgement when thou must give an account [m] of thy Stewardship. Not an evill action which thou hast unjustly committed, but thou must answer for, which though thou happily hast forgot, yet are they not slipt out of the divine memory. Dost thou not watch over my sin, *My transgression is sealed up in a bag, and thou sowest up mine iniquity*, *Job* 14.17. When the Pharisees brought the adulteresse, and accused her unto my Saviour, he wrote upon the ground: he speaks not, but yet he writes: sinner observe: although God is silent, yet he writes, he seems to dissemble thy sin, yet he records it, and at last those records shall be produced, and according to those things

m Luke 16.2.

things written in that booke shalt thou be judged. Thy idle words vanish not, nor dye in the aire, they are breathed out into. Yea thy vile thoughts shall not be smothered in thine own breast, but as they are manifest and known to him who tryeth the heart and reines; so shall they be filed upon thy account to answer for.

To conclude. Thinke on the death of the righteous, who lies down in peace: thereby puts an end to his sin, and to his misery. Whose death is his birth day unto blessednesse, the day when he receives a gracious reward of his well doings: his marriage day unto Christ, and union with God, thinke on his last end. Glory and honour, and immortallity, and eternall life, the crown of righteousnesse, the kingdome of heaven, to be admitted to the inheritance of the Saints in glory, to be like the Angels, to sit down on Christs right hand, and to reigne with him, to see the face of God in blisse for ever, and to be satisfied with his likenesse, is it possible these should not affect thee? if not, let the death of the wicked affright thee, to ly down in sorrow, and to goe into the inward chambers of death, where the grave shuts her mouth upon them, and have no rest from their trouble and misery, but it is to them a beginning of torment, weigh their end, to be deprived of Gods favour, to be ejected out of his presence, to be given over to the tyranny of the Devill, to be tortured in hell, where the worme dyeth not, and the fire is not quenched, where they shall in soule and body in all parts endure all kinde of misery, and these eternally, without any hope of reconciliation with God, or end of pains. If the thought of eternity cannot ballance thy thoughts what will? *O that men were wise, that they understood this, that they would consider their latter end! Deut.* 32.29. So consider as they might escape the fierce anger of the Lord, in that great day to be revealed against offenders, for to understand, as to doe what is right, lest our knowledge be our misery, for better were it not to have known the way of righteousnesse, then having known to turn from the holy commandement, 2 *Pet.* 2.21. For *he that knows his masters will and doth it not, shall be beaten with many stripes.* Earnestly endeavour after holinesse, and pray to him who is the way, the truth and the life, to establish thee in his

his truth; to lead therein the right way, that tends to life.

To close your ears in a short meditation of that which one day will close all our eyes, death, the weary mans rest, the Christians comfort, the solace of afflicted souls, the greatest blessing next a Saviour, conferd on sinfull mankind, the rode of paradise, the seal of heaven, the gate of happinesse, a haven secure from all tempests, a Physician to cure all diseases, a restoring cordiall in a pill of alloes, working health and salvation to mankinde, a good midwife, by whose hands we are brought forth into the land of the living, a blessed day, whose Sun sets in glory, or happy night whose morning dawns in blisse, or blessed twi-light between time and eternity, blessed lying down, which arises to immortality, blessed sleepe that awakes to eternity. Sweet death, may I never looke a squint on thee, but with an eye full of hope of that happinesse which thou dost usher in, that I may as willingly lay down this body, as leave a prison, be undressed of this clothing of mortality, as I would of my wearing cloaths, and commend my body to the dust, as I would my weary bones to a bed of down. May I never so dote on this dirty hovell, that I would not willingly exchange it for a house not made with hands, or be so enamoured of this cottage of clay, that I would not readily lapse my lease unto my great Creator.

In the mean time may I so live, that I may die to live to eternity, that I may die while here I live, that I may live for ever, walking in that right and perfect way which leads to that door that opens to those heavenly lodgings, blessed eternity may my thoughts lose themselves, while my soule find it selfe blessed in eternity.

Ὁ Θεὸς δῶσι ἡμῖν μνημονίυειν, καὶ φυλάτ∫ειν ἃ ἀκούομεν: ἵνα μὴ εἰς κρίνα ἡμῶν γένωται, ἐν ἡμέρᾳ κρίσεως.
Doroth. doctr. 8.